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Behold the Lamb of God

THE EUROPEAN HARVEST FIELD

Christ also loved the Church and gave Himself for it.

—Ephesians 5.25.

Published Bi-Monthly by the

AMERICAN-EUROPEAN FELLOWSHIP
for Christian Oneness and Evangelization, Inc.
15 Philipse Place Yonkers 3, N. Y.

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MAY-JUNE
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CATHERINE RUTH SMITH, Editor

Is It Peace?

In a dozen different countries the whispers are going round, "Is it peace?" There is an increasing amount of peace talk. Men's tongues can be as smooth as butter. Near to the Russian border the eyes of men and women reveal the anxious thought, "Can we be sure of peace?" Our Satanic adversary knows he has but a short time for his beguiling subtil deceptions (Genesis 3.14,15; Revelation 12.12).

Here is our opportunity! Encourage every believer to open up the living, transforming truth in regard to God's peace. "Hear ye the Word of the Lord." Peace through the Blood of His Cross! Let us be living witnesses to the first chapter of Colossians, verses 19 to 29. O what language! The power of His Cross made a living bright reality. How the people will listen! Especially the Jew, who has no such peace in his dead religion.

Here is a world-wide Gospel message. All can tell it out, as the Holy Spirit moves our hearts. Are we ready to do "our little bit?" Are we ready to "endure the Cross, despising the shame"? Peace-makers are needed all round the world. Pray for every missionary. Exercise faith that is simple, strong and impressive. Then put the question to your own heart: "Is it peace?" and the Holy Spirit will respond, "Peace through the blood of His Cross."

Rejoice evermore. God will surely bless and use you in the present critical hour. Stand firm as a true Calvary peacemaker. "Again I say, Rejoice."

Yours for a peace-making Bible revival,

F. SPENCER JOHNSON.

Eldon House, Lansdowne, Croydon, England.

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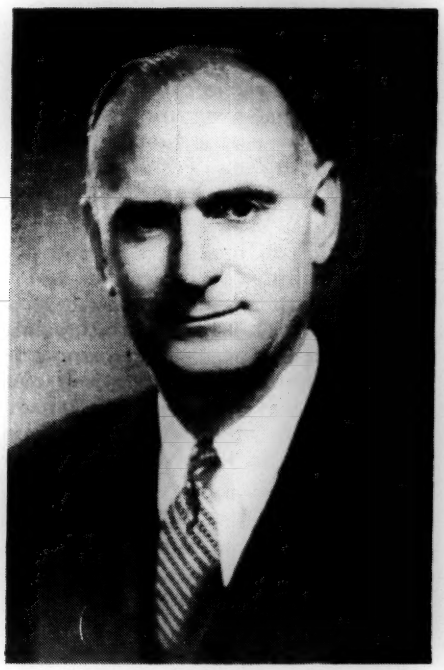
Behold the Lamb of God

A Radio Sermon by
DR. FRANK E. GAEBELEIN



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DR. FRANK E. GAEBELEIN

I

Our text is one of the greatest sentences ever spoken, a trumpet call which has echoed down the ages. Now the pages of history recall many great words, uttered at some time of crisis and remembered long after. What American has not been thrilled by Patrick Henry's cry, so apropos today, "Give me liberty or give me death"? And what Britisher has not been stirred by Lord Nelson's famous utterance, "England expects every man to do his duty"? To go back some centuries earlier, who of us Protestants can think without emotion of stalwart Martin Luther at Worms standing firm in the faith and declaring with sublime courage before representatives of the Empire and Papacy, "Here I stand. I cannot do otherwise. God help me. Amen"? But even such an heroic declaration, thrilling as it is, survives more as an imperishable memory and a glorious example than as in itself a living force.

Not so the sentence that is our text today. It is living. It is powerful. It contains the solution of the world's problems, individually and collectively. You will find this sentence in the New Testament at the beginning of the most beloved book of all the Bible, the Gospel of John, the 1st chapter and the 29th verse. The forerunner of Christ, John the Baptist, has been preaching to great crowds. So tremendous is his popularity that the authorities at Jerusalem send a committee to interview him, for they suspect him of Messianic claims. But John under questioning refuses any identification with the Messiah, or with Elijah, or with the Great Prophet whom Moses predicted; and, with the humility that made him so very great, calls himself only a voice. "I am," he says, "the voice of one crying in the wilderness."

And the next day the man who claimed to be but a voice used his voice to speak forth a sentence that has sounded through the corridors of time. "Behold the Lamb of God, which taketh away the sin of the world!" What a sentence that is! Direct and pointed as an arrow, it drives right to our souls. Speaking rather recently at the Free Church College in Edinburgh, Professor William Childs Robinson said that in all history there never had been a cry that had gone so straight to the hearts of men and incited such a response within them. He was right. This cry of John the Baptist is a trumpet call that the world desperately needs. And I believe that we can do no more important thing than to seek to face directly and very honestly its meaning and its claims upon our lives.

II

"Behold the Lamb of God, which taketh away the sin of the world!" Now that declaration calls to mind a vast richness of thought and allusion. But I think we can agree that above all it says three primary things. First, it is a call to look. Second, it designates in a unique way the One to whom the world must look. Third, it speaks volumes regarding the work of the One to whom the world is to look.

First, then, the call to look. "Behold," cried John the Baptist, as he saw Jesus coming to him. "Behold!" It is a sign-post, a general exclamation, an invitation for all to look. John the Baptist's physical voice has been stilled for nineteen hundred years. But you and I are hearing him today. We are hearing him through the pages of this wonderful New Testament. And his words come to us with added power, because of what we know of the One whom he was pointing out.

It is a principle of life that the way in which you look at a person determines your relationship to that person. For example, a young man and a young woman look at one another in one way, and their relationship is that of friendship. But if their mutual look is of another kind, the relationship may become the sacred one of marriage. So it is in business. There is everything for the morale of an enterprise in how the employees regard their employer. And how significant today is the attitude of citizenry of a nation to their leaders, whether the nation be a dictatorship or a democracy. Yes, you may set it down as a principle that the manner in which you regard a person determines your relationship to that person.

But how do you, my friends, look at the Lord Jesus? That is the question our text is asking us. And there is for you and me no more portentous question in all the world. Answer it, and you invariably reveal the state of your spiritual life. Yes, how are you now, this very moment, looking at Jesus Christ?

Now there are those who say, "I am not looking at Him at all. He just doesn't interest me deeply. I can get along very well without Christ, thank you." Yes, there are such people, all too many of them. They are right here with us in New York, as they are in every place where human beings are gathered. You Christians have them for your neighbors, your business associates, and your friends. They even come occasionally to our churches. And their very indifference to Christ amounts to a definite attitude toward Him. If you doubt the existence of this attitude, you have only to read much of our modern literature, wherein all the problems of life and human relationships are discussed, as if Jesus Christ never even existed. Well, for the indifferent, and their number in our country is legion, there comes this word from the Prophet Isaiah, "Who art thou, O man, that forgettest the LORD thy maker?" (Isaiah 51.12,13.)

But what of those who are not indifferent to Christ? "Are there not," someone says, "different ways of looking at Him, and is not one man's way quite as good as another's?" "And," continues someone else, "do we not have liberty of thought?" We do indeed have liberty of thought, but let me tell you this. When it comes to the issue of beholding Christ, there is only one right way in which to see Him, and that is in God's way as set forth in the Bible. Suppose you are in a lovely garden. In the midst of it is set a sculptured sundial. You may look at the sundial in the moonlight, and it will remain only a beautiful piece of marble, set upon its classic pedestal. Or you may take it into a museum and examine its carvings very minutely under the bright electric bulbs, and you will see it just as an object of art. Nevertheless, there remains only one right way to look at a sundial, and that

is in the sun. So it is with Jesus Christ. Behold Him only as a great figure of history, and your relationship to Him can never be any closer than nineteen hundred years. See Him merely as a great moral and ethical teacher, and His relationship to you is only one of the mind and of philosophy. There are, you see, very many ways of beholding Jesus Christ, and you have liberty to choose from among them. But there is only one right way to behold Him, and that is the way which our great text sets before us with such inescapable directness.

Thus we come to our second point. "Behold the Lamb of God!" Have you ever realized the startling uniqueness of that expression? It is used only twice in the Gospel of John, both times in this 1st chapter. Yet the way of beholding Christ that it embodies runs from beginning to end of the Bible, from Genesis to Revelation. Go to one of the great analytical concordances and trace that word "lamb" through the Old Testament. You will find it used about eighty times. Over and over again the reference is to a particular kind of lamb. Back in Jewish history there were two main uses of the lamb. First, there was the Paschal lamb, the lamb of the Passover as described in Exodus 12, where the blood was sprinkled on the doorposts, and the destroying angel passed over the houses of the faithful Israelites in Egypt. Second, there was the lamb of the tabernacle and temple offerings, slain each morning and evening throughout hundreds of years as an atonement for sin. It is unquestionable that John the Baptist's great sentence meant for his hearers just one thing, and one thing only. It meant Jesus as the Sacrifice.

But look more closely at this great declaration of Christ, not forgetting that it sets forth the right way of beholding Him. "Behold the Lamb *of God!*" It is, then, the Lamb of God's providing that John is pointing out. Over in the 22nd chapter of Genesis is the remarkable story of Abraham and Isaac. You remember how, as a test of faith, Abraham was asked by God to take his beloved son, Isaac, up to Mount Moriah and sacrifice him there. And you may remember Isaac's poignant question as he drew near to the place of sacrifice: "But where is the lamb for a burnt-offering?" Then followed Abraham's word of surpassing faith, as he replied, "God will provide himself a lamb for a burnt-offering," and God did. There in a thicket was a ram caught by its horns. Wherefore, the record tells us, Abraham called that place, "Jehovah-jireh," which means "the Lord will provide." So John the Baptist, two thousand years later, pointed out the Lord Jesus who is the fulfillment of this story.

Now I am perfectly well aware that this thought of Christ as the Lamb of God slain as the Sacrifice, does not at all please the modern mind, whether skeptical or nominally religious. More than one of the newer denominational hymnals has cut out of its pages that classic hymn of the great eighteenth-century poet, William Cowper:

> There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains.

And Mr. H. G. Wells, who in his "Experiment in Autobiography" speaks of God as "a peevish, son-crucifying Deity," is by no means the only great modern author who detests the redemptive work of Christ. Notwithstanding, when it comes to your soul's salvation and mine, there is just one way to behold Christ, and that is as the Lamb of God, the one sufficient Sacrifice, whose blood was poured out on Calvary.

III

Let us go on to our third point. This wonderful sentence is not only a call to behold Christ, not only does it designate Him in a unique way, it also describes His work. He is "the Lamb of God, who *takes away the sin of the world*." On the authority of this great utterance let me ask you another plain question. How do you look at sin? Just as the way in which you behold Christ determines your spiritual status, so does the way in which you look at sin. In fact, there is a sense in which the way you look at sin determines even your attitude toward Jesus Christ. Here again there is all the difference in the world between man's way and God's way of looking. We moderns are so prone to belittle sin. We call it a mistake, a peccadillo. Lies turn into white lies, thefts dwindle into borrowings, immoralities become merely adventures or affairs. Or, if the crime is found out, we blame it on our glands, or animal heritage, or some physical "complex" or "neurosis." But all the time God calls it sin, rebellion against His holy law. And all the time God says that it is worthy of death. "The sin of the world." Sin in the mass! Have you any imagination? Then picture the accumulated mountain of sin from Adam to Noah, when man became so wicked that "every thought of the imagination of his heart was only evil continually." Think of the sins of idolatrous Egypt, of bestial Canaan, cruel Assyria and Babylon, and materialistic Rome—the sins of the dark ages and the sins of more modern times. Think of the sins of Japan, Russia, Germany, Italy, and of our own beloved land as well as of all nations. Think of the individual sins of act and the sins of thought. And then ask yourself if men have ever been more sinful than they are today.

"Ah," somebody says, "what pessimism!" But listen to one of the greatest scientists in the world, Dr. Alexis Carrel, speaking not long ago at Dartmouth College: "The civilized races seem to be losing the will to live . . . Nervous fragility, intellectual weakness, moral corruption, and insanity are more dangerous for our future than yellow fever, typhus, and cancer. . . . The specialists of physiology, medicine, pedagogy, politics, economics, and of other human activities, have proved their incapacity to solve the problem. . . ."

IV

Yes, men *have* failed, and this *is* a lost, sinful world. The sin of the world! It is a phrase reeking with blood, crying aloud of innocence violated, justice outraged, God disobeyed. It is a universal phrase, and it comprehends your sin and mine, along with the sin of all humanity from Adam to our own day. And that, that incalculable mountain of sin, is what "the Lamb of God taketh away." Where does he take it? Well, we turn back to the 103rd Psalm and read these blessed words: "As far as the east is from the west, so far hath he removed our transgressions from us." What has He done to it? Well, the great Prophet Isaiah tells us most comfortingly, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1.18). That is what the Lamb of God has done to your sins and mine.

How has He done it? Well, John's great sentence was, of course, prophecy. Looking back, you and I today can see how and when the Lamb of God took away the sin of the world. He did it at a place called Calvary. He did it while He was hanging on the cross. He did it when, as Paul puts it, God "made him sin for us, who knew no sin" (II Corinthians 5.21). He did it, as Peter says, by bearing in "His own self . . . our sins in his own body on the tree" (I Peter 2.24). He did it by rising again for our justification. And He

did it for you and for me. That is the heart of the Christian religion. Simply the fact that, while we were yet sinners, Christ, the Lamb of God, died for us.

Yes, He died for the sin of the world, but not all of the world is saved. Why then are men lost, in bondage to hate and fear and all manner of sins? Simply because they are not beholding the Lamb of God. The world today is a lost world, because it just has turned its back upon the Saviour. It will not see Jesus Christ, who, as we read in the 12th chapter of John's Gospel, said, "I, if I be lifted up from the earth, will draw all men unto me." The tragedy even of Christendom today, as well as of the non-Christian world, is that so very many have yet to know how to behold their Lord. Oh, the secret of the Christian life is a very simple one; it is just a life-long beholding of Christ, the Lamb of God slain for the sin of the world. Said Samuel Rutherford, a great Christian of seventeenth century Scotland, who knew and loved Christ as few men have ever known and loved Him:

The Bride eyes not her garments,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of Grace—
Not at the crown He giveth,
But on His pierced hand:
The Lamb is all the glory
Of Immanuel's land.

My friend, if you have never beheld Christ, you may do so now. Our great text speaks just as directly to you as to those who heard it long ago from the lips of John the Baptist. Its invitation is for you as an individual. And therefore, just insofar as you behold Christ in faith will you know Him as your Lord and Saviour and the solution of your every problem.

"Behold the Lamb of God, which taketh away the sin of the world!"

(Dr. Gaebelein, who is Vice-President of the American-European Fellowship, is Headmaster of the Stony Brook School on Long Island, and a distinguished preacher, writer, and educator. His late father, the great Dr. Arno Clemens Gaebelein, for many years gave himself intimately and devotedly to furthering the interests of the Fellowship.)

A CORRECTION: In our March-April issue, p. 6, line 27, for "gentile" read "gentle"; we deeply regret this error.

NEW SUBSCRIBERS are urgently needed to fill the ranks of those aged and beloved saints who have been called Home from among us, in such great numbers, during the past few years. Will you not try, between now and the end of the year, to win at least one new friend for the work of the Fellowship? Why not send in a year's subscription for someone you know?

CONGRATULATIONS to the Park Hill First Reformed Church of Yonkers, N. Y., on the dedication of a handsome new edifice to replace their earlier Church, which was totally destroyed by fire in January, 1951. May God richly bless these brethren and sisters as they continue their labors amidst these beautiful and consecrated surroundings.

Spring in Israel

The winter is past. We have had a great deal of rain and warm weather this season. And now the summer is again before us. Every time that it draws near, I cannot overcome a very unpleasant feeling, which takes possession of me. . . . But that is beside the point: This is the first summer, for many years, that we will be working without Brother Ostrovsky. He is now on a trip to England, where he is lecturing on "The New State of Israel." In Bristol he had an audience of 1500 persons. He was faithful to his post while here among us. At every meeting in the Clinic he was in the chair, preaching the Messiah to our patients. No kind of weather could keep him back from making his journey to the Clinic, to preach there. He lives some distance away, about 18 kilometers from Tel Aviv.

Now he is not here. For a long time before this brother's departure for his trip abroad, we were praying the Lord that He Himself would undertake for us, and would send someone to replace Brother Ostrovsky. On the second of May it was two months since our brother had gone away. How then did God answer our prayers? He sent us guests. And so many guests in so short a time, as we have never had before. Guests from India, Turkey, Cyprus. They were really coming to the conference in Haifa (April 4th to 6th), but knowing and having heard about our Clinic, they came to visit us, both before and after the conference, and in the Clinic they ministered the Word.

The first to visit us was Brother Clapham from New Zealand, who works in Cyprus. Brother Clapham had been at the Clinic in earlier years, and the meetings had been filled. Though he himself is a "Gentile," he thoroughly understands the spiritual need of Israel, and knows how to speak to their hearts. This time, however, because of the bad rainy weather, there were very few patients in the Clinic.

The next arrival at Jaffa and Tel Aviv (also before the conference began) was Brother Goold, from India. On Friday evening he held a meeting in Jaffa for Arabs and Armenians. He told them much about the work in India, especially those parts where he labors. The meetings there are often held in the open air, amidst the mountains, in the valleys, which are filled with crowds of thousands. They are all dressed in blinding white garments, which produce an astonishingly brilliant effect, when the whole valley sparkles so that it hurts the eyes to look at this "white sea" of clothing. Of course, the preacher cannot speak loud enough for all these many thousands to hear his words. But this is the way it is managed. The preacher speaks, and the translator, standing beside him, renders the message into another tongue. A short distance away in the crowd, several brethren, hearing the words of the translator, pass these words on, by shouting them, still further; again, some distance away, there are others who catch these words and shout them even further. And so it goes on and on, until the whole of this white-clad throng (there may often be in the valley at once as many as thirty thousand persons) has heard the sermon. Of course, the preacher may finally come to the end of his message, while his words are still being carried along, like an echo, even farther and farther.

Brother Goold was telling all this in a small Arab meeting at Jaffa. Such a miserably small work in Jaffa, and such a vast one in India! But the Lord is one and the same, both there and here.

The following day, Saturday morning, we had a meeting for the patients in the Clinic. There were not thirty thousand of them, as in India, but still there were a good many; the whole hall, where the Word was preached, was

full. Brother Goold showed pictures and told the story of the conversion of an adversary, who had hated Christ,—Saul, the Hebrew. He spoke with great feeling and power, directed to the heart of Israel. His audience was very attentive. The talk was translated from English by a young Russian brother who had come from Haifa for that purpose. He has a splendid command of Hebrew. On his breast he wears a small emblem, plainly visible, bearing the Hebrew legend in raised letters of silver: "Jesus Christ, the Son of God." Such an open testimony to Christ is a very courageous thing here in Israel. Thus it was that, while Brother Ostrovsky was absent in England, God sent Brother Goold here to us from India.

From the 3rd to the 5th of April, during the Passover season, the conference took place at Haifa. Probably most of my readers know what encouragement such conferences bring. Everything that you receive from Heaven in the course of a year without a conference,—His Word, prayer, association with each other, the consolation and joy of the Holy Spirit,—all this you receive at a conference, so to speak, in a concentrated and compressed form.

It was a great joy to me personally to have fellowship with Brother V. F. Martzinkovsky. Weary in body (he was in charge of the entire conference, though he is seventy years of age), but strong in spirit, Brother Martzinkovsky would lie on his bed, and I would lie on mine, after a long day of meetings, and read communications from the most widely scattered parts of the world, concerning the work of Christ; then we would pray together for all the workers. This we would do before falling asleep, and then Brother Martzinkovsky would put out the light. Thus our day would end. Early on the following morning, after prayers and breakfast, we would hasten down from Mount Carmel to the meeting-hall at the foot of the mountain.

But then the conference came to an end, and I returned home once more, and waited to see what would happen at the meeting in the Clinic on the following Sabbath. The patients were assembled, and we were waiting for one or another of our guests, but nobody came. Brother A., a Russian member of our local society, was speaking. Suddenly there appeared at the door Brother Silvia, from Turkey (he himself is an American). I made him a sign with my hand, and with some difficulty he made his way, through the midst of the patients, to the pulpit. I introduced him to the patients: a visitor from Turkey. The attention and expectancy were redoubled. He began with a fervent prayer, and then with great boldness and enthusiasm he preached the Word to Israel. You could feel that these were not the words of man, but were given to him by the Holy Spirit.

Another week passed. Whom would God send now? Brother Goold, who had been spending some time at Beersheba (Genesis 26.33) by the borders of Egypt, and also at Elath by the Red Sea, and at Sodom, now came back to Tel Aviv to take his leave of us. He is going to India. But this Sabbath, for the second and last time, he spoke to us in the Clinic. This time his audience was unusually large. They were sitting and standing everywhere, and there was no more room. The nurses kept bringing more and more stools from the other rooms into the meeting-hall. Brother Goold spoke in English, on the conversion of the keeper of the prison, where Paul and Silas were jailed. Behind him was a picture, showing this keeper of the prison asking Paul: "What must I do to be saved?" This keeper was a Gentile; the converted Paul was a Hebrew. Brother Goold spoke of the conversion of many Gentiles in India. This produced a profound impression upon his congregation. Then Brother Goold sang in Hindustani part of a song which the believers sing in India, and which closes with the word "Hallelujah!" This Hindu song was like a breath of wind from the remotest quarter of the heathen world, and it

reminded Israel that the Lord has not left off His mercy to the Gentiles. Observing that in the hall, among the patients, there were many who understood Arabic (Hebrews from Egypt, Syria, and Iraq), Brother Goold continued his preaching in that tongue, of which also he has a complete mastery. His audience followed him with the most lively interest. This was an exceedingly memorable meeting.

Brother Goold is now in India. Another Sabbath has come. No Brother Goold, no Brother Silvia, no Brother Clapham—we don't know where he is. Lord, whom wilt Thou send us now, for this Sabbath? The time for the meeting is drawing near. Suddenly I see Brother Duce and his wife coming in; he is an Englishman, she is an American. I take him into the doctor's room, close the door, and we pray. Then follows the meeting. He gives a testimony concerning his conversion, the conversion of a Gentile. This is the fourth Gentile who, during the absence of Brother Ostrovsky, has borne witness to the Hebrews in the Clinic: Clapham, Silvia, Goold and Duce. When Brother Duce had finished his talk, I pointed out to the audience that it was Israel who was supposed to bring the light of Christ to the Gentiles, but since Israel was unwilling and did not do it, the Gentiles are now bringing the light of Christ to Israel.

On the 9th of May we were expecting Brother Martzinkovsky from Haifa. This will make our fifth Gentile. But he knows Hebrew so perfectly that it is hard to number him among the Gentiles. Brother Martzinkovsky has already been here, and has gone back to Haifa. Before visiting us, he was in Lydda, a place mentioned in the Acts of the Apostles (9.32). He had blessed meetings among the Arabs, and not only testimonies, but even conversions. On the Sabbath he preached in the Clinic, and has promised to visit us every month.

Meanwhile I have received a notice of the arrival of the steamer with the electric fan you sent us. I am to come for it within ten days. I shall be very glad to have it, for the hot days and stuffy nights are already upon us here; and this is only the beginning. There are days when the number of patients reaches seventy or more. But at present I am feeling well. We pray for you every day, and ask that you will do the same for us.

Yours in Him,

JAMES YUK.

Personal Work in Germany

Dear Prayer-helpers:-

"Be not drunk with wine, wherein is excess; but be filled with the spirit" (Ephesians 5.18). The Word of God is indeed eternal and for all times. We see sad illustrations of this Scripture too often—people filled with spirits, but not with the Holy Spirit. It is not an unusual thing, in the camps, for people to steal, in order to get liquor. The reputation of the camps is so bad that some are afraid to go near them, despite the fact that the priests hold masses there every week. It is so convenient to go to confession, and all is well.

Only last night I had a heart-breaking talk with a man who, in spite of a clear presentation of the truth, clung to his old beliefs, saying only: "I was brought up this way." How great is the need of the convicting power of the Holy Spirit on such a soul! He does admit that "mortal sins" will bring

one to hell, and that he has sins, but adds that others sin also. He evidently hides himself behind the inconsistent life of the priests.

One great drawback are the religious and political societies, whch register everyone, under the guise of facilitating emigration. Even people who know they are not eligible, register on a fool's hope. Of course, there is a great competition, for these societies operate with the numbers they have registered. This leads to struggles and denunciations, and bothering the other side with police investigations. We just heard of a former captain in the Czech Army, an ardent Roman Catholic, being accused of stealing a Persian rug in the Roman Catholic chapel, two years ago; just because he was instrumental in causing a split in one of the factions.

There are some hard-working refugees, but it is a puzzle how some live, not doing any honest work. The favorite business is to work on people's sympathy and credulity through "hard-luck" stories, generally directed to addresses in the United States. There are "doctors" of law, medicine and what not, who frequently know English, or get their letters translated. It is much easier to write, than to handle a shovel.

Our first rather long trip this year was to the east, to the district of Bavaria. And we had the unexpected opportunity of being present at the funeral of one of our friends, who used to give us lodging while we were in that section. Of course we had also an active ministry in that home, gathering as many as possible for the Bible classes. The lady was seventy-five years of age. She was of the Mennonite group of believers, and as she had been active all her life, many friends were present, and the messages at the grave lasted about two hours. It was a victorious passing from this pilgrimage, with no praying for the dead, or such ceremonies as some churches make. It may leave a great impression on any unbelievers who were in the audience.

A new type of meeting which we had in that district was in an industrial school, where the refugees can train for six months, free, in various trades. Only the trouble is that they seldom get a position, as the six months do not compare to three and more years of apprenticeship. Also there is an aversion to the hiring of foreigners. There were not many present, as it was shortly before the examinations, but the interest was good. However, one has to take this with a grain of salt. There is too much danger of playing on the sentiments by a pretense of interest. One wanted to go to Switzerland for further training, and for other reasons. We are sympathetic, but must proclaim the Kingdom of God first, and His righteousness, knowing that He can do more than we, and is true to His promises.

Perhaps the most interesting case on that trip was the visit to a sick man, on the request of some believers in Canada. He is a lawyer, and while he was well, his interest was in "Nature," walking in the woods, etc. Now, with tuberculosis of the spine, he lies on his back, unable to move, and sees only a bit of sky and the roofs of other houses. We found him in an attic, with a small kitchen and two rooms, attended by a person he called the "Miss." He said it took six men to get him to that most unlikely place for such a person. Of course he is there in private, which is different from being in the camp, though he is not far from the great camp near Nuremberg.

We were kindly welcomed, as the sick man often has visitors, who help him to pass away the time, but do not tell him the message of life—they are his own kind. We spent considerable time there, as it is not certain when we can come again. He gave good attention, but though he may have read the Bible somewhat, he was ignorant of the way of salvation. It is a sad thing, that the Lord has to lay some people flat on their backs before they will listen. Will he take it earnestly now? Time will tell. Just now he hopes to go to a sanatorium in Switzerland, in order to recover; it may take years.

The attending woman, who has a girl of about nine years, said she could not stand it, but for her faith in God. Of course, only a "religious" faith, but she was willing to read the literature left, and also read it to him, though she reads only German. He should have a man to attend to his needs; but there are many such anomalies here. He can read only for a time, in that strained position, looking upward. Will this trying time bring him to see himself before the Almighty God? We see a great deal of misery, and are trying to make the people realize that God is trying to draw them near. When they are well, they have no time for what He offers them.

While in Czechoslovakia, I applied for permission to preach in the local penitentiary, on the claim that the Roman Catholics had their services there. The state authority answered that there would be no objection, and that I should arrange it with the director of the institution. He was also willing to give the permit, if we had any members of our congregation there. Most of the inmates being of the Roman Catholic persuasion, they had regular services there. But we had no believers in the prison, and so we did not get in.

I was reminded of this incident by a letter from northern Germany, written on prison stationery, from a party unknown to us, claiming to be there "for investigation." She did not say what it was about, only that our address was obtained from a "dear friend." It is sad that people do not show interest until they get into trouble, though she writes of the desire to contact us long ago. It is rather strange that she should ask to be led in a "good way," while referring to Paul's prison experience in Philippi, and concluding with an "Amen"! She also asks to be delivered from the anxiety and burdens upon her, not stating what it is. She evidently knows some of the Word of God, but does not live by it. This necessitated quite a letter, if anything will help in such a case.

There was a similar instance of a man writing from a camp in northern Germany. We had stopped there last fall, on the trip through the northern camps. He asked a number of questions, as for instance about his civil marriage, which is thrown up to him, some saying that he lives like the Jews, and even his children are not baptized. He wants to be brought on the "right way" that his sins may be purged when he dies (!), and that he may be able to teach his children right.

He wants literature to read, but does not mention what I gave him last year, on the visit then, which would have answered most of his questions. At least three I showed him, he would have found in the Gospel of John. Why "seek the truth," when the Lord Jesus says clearly, "I am the truth." He wonders why there are so many religions, and doesn't know where he belongs—and ignores the Lord's saying: "No man cometh unto the Father, but by me." It is not a question of multitudes of religions, but of following Christ. What advice could be given, when he does not heed what was given to him? It seems that it is the perennial asking for material help, camouflaged by the religious pretense. We have to contend with that constantly.

This cross-section of our correspondence gives you insight into another branch of our activity, and a challenge for sustaining prayer, that we may be enabled to meet such occasions to honor the Lord, and help the lost souls. They do not even realize what they need most. For that reason, we try to send out Gospel letters as often as we are able, presenting the message in a plain way, with practical illustrations.

The educated among the refugees present a difficult problem. Take the lawyer and his wife, whom we visited again last night. She especially claims to be willing to believe, yet fights every attempt to show her the need of real belief. We had a Christian couple with us, and it was 11 P.M. when I

thought best to break off the discussion, as leading to no purpose. On parting, the lawyer said he would like to cross swords with our friend. On my asking, "Why with him?" the lawyer said that he could make no headway against me, because I was constantly quoting the Scriptures to him. Thereupon I asked him to read, afterwards, Paul's testimony concerning his own righteousness, in Philippians 3.1-9. The lawyer asked his wife to note that quotation; he wanted to see if it was right, as some had given him incorrect references. I read it to him, and again he side-stepped, objecting to the word "refuse," which is stronger in Czech. They are fighting against the Spirit of God, who has come to convict them.

It is instructive to consider to whom, and under what circumstances, the Lord spoke the words: "For the Son of man is come to seek and to save that which was lost" (Luke 19.10). Not to the crowd following and thronging Him, but rather to the one, and that such an unpromising individual, judging from all appearances. The Lord did not usually tarry with the multitudes; rather we read of His continuous travelling, that the message of salvation might be carried further on. Just the unpromising ones often showed the finest, most sincere reception of the message, like this Zacchaeus, the woman of Samaria, the Syrophoenician woman, Mary Magdalene, the Pharisee Saul, and others. However, many to whom such an opportunity was extended, like the rich Pharisee, did not appreciate it. How it must have pained the Lord to be thus rejected.

It was inspiring to see a meeting with young men only, and hear them sing lustily, even new songs, with the help of the folding organ, which we carry along. Some tarried after the meeting, though most had to go on duty. We left them some literature, which is rather scarce in their language. We hope to meet more women the next time, so that the long trip will not be in vain. Please continue to uphold us in prayer, that some souls may be really saved. Thank you for all past faithfulness.

Yours by grace,

CHARLES and EDNA LUKESH.

Jewish News Letter

St. Petersburg, Florida, June 2, 1953.

Dear Friends:-

By the grace and strength of the Lord, a good season of witnessing to the Jewish people in this area has been made possible. Among the tens of thousands of tourists, more and more of the lost sheep of the house of Israel find their way to St. Petersburg and the surrounding Gulf beaches. Wonderful leadings and openings in reaching them are thrilling and encouraging my heart. Also our weekly prayer-group for Jewish evangelism around the world has increased in attendance and interest. Surely it has pleased the Lord to hear our united prayers for an enlarged ministry to His ancient people here. We are grateful for your part, dear friends. It all counts,—the "mite," as well as the feeblest prayer of faith. May you have an abundant reward for your efforts.

As a result of the visitations, intercessions and seed-sowing, several have professed their faith in the Lord Jesus Christ as Messiah and Saviour. One of these comes to our "Center" regularly to hear the Word of God; the others are seasonal visitors, so have left us for the time being, but hope to return.

At one of the health resorts I located some two hundred Jewish guests among whom I might work. New ones kept coming all the while to take the places of those who had finished their vacations. While resting out-of-doors they are readily reached, but they are afraid of each other. In answer to prayer, victories were won, overcoming the objections of some who were in authority, and also conquering ridicule and fear on the part of some of the guests. The opposition finally ceased almost entirely, being silenced by God's Spirit and truth. Many visits were made to this spa during the season 1952-1953, and much good literature was left in Jewish hands.

While I was speaking to a group there one day, a dear Jewess opened her purse, and produced a New Testament. She said: "You gave me this last year. My maid and I read it together." Her husband, seated close by, had no objections, but was seemingly as open as his wife to our testimony. Their interest awakened others, who changed their attitude and accepted literature. She also encouraged me by telling me to give them God's Word and not be afraid! Many of these people are ill and appreciate a kind and encouraging word. A number expressed their appreciation by saying, "Come again, we enjoyed your visit."

Along the Gulf beaches, new and modern "motels" are being erected by the scores. As a number of them are run by and for Jewish people, we are afforded new and greater opportunities for ministering. During our visits there (occasionally a volunteer worker goes with me) profitable discussions were possible; literature was accepted, and friends were made. We believe these labors of love are not in vain in the Lord.

In St. Petersburg I go visiting in homes, seeking opportunities in shops, in parks and on the "green benches." God leads in answer to prayer. One day a Jewish man, seated on a bench, engaged me in conversation. He had his objections, but finally said: "Many have approached me with this teaching. You are the first who has not antagonized me." He listened to the Word, and accepted the portions of it which were offered to him.

Personal evangelism requires the wisdom and grace of God. Please continue to pray for the quickening power of the Holy Spirit upon the work. "One sows, another waters, but God alone giveth the increase."

Lovingly yours in Christ's service,

JEAN W. RHODE.

Argentina and Greece

What is the connection, you may ask? Brother John Kovalchuk (who is happily recovering from the effects of his serious accident) writes us from Argentina, telling of letters which he has received from Greece, and enclosing some of them. These are from people to whom he ministered many years ago in Europe, or from connections of theirs. Familiar to us is the name of Eudokia Missirioti, who labors most earnestly, testifying everywhere to all her compatriots, in spite of the fact that she herself has undergone severe trials. Her husband is in prison, has suffered for many years, and efforts to secure his release have been fruitless.

From Athens, a believing brother named John Kesisoglou has sent Brother Kovalchuk a beautiful little hand-written and illustrated booklet, with a Cross on the first page, surrounded by the words, "I was in prison, and ye came unto Me." He writes movingly of his joy in Easter, repeating throughout the Russian Easter greeting, "Christ is risen!" How wide-spread are the ramifications of Brother Kovalchuk's ministry!

AMERICAN-EUROPEAN FELLOWSHIP RECEIPTS, April - May, 1953

(The First National Bank in Yonkers is depositary for all gifts. Contributions to the Fellowship are deductible from Federal income tax returns.)

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36588---10.00	36616---56.28	36644---10.00	36672---35.00
36589---15.00	36617---11.00	36645----3.00	36673---20.00
36590---15.00	36618----1.00	36646---11.09	36674----5.00
36591---10.00	36619---35.00	36647---15.00	36675---15.00
36592---50.00	36620----2.00	36648---10.00	36676---12.00
36593--125.00	36621---25.00	36649----2.00	36677---10.00
36594----2.00	36622---35.00	36650---10.00	36678---20.00
36595----5.00	36623----5.00	36651----6.00	36679----5.00
36596--100.00	36624---50.00	36652---10.00	36680---75.00
36597---10.00	36625----1.00	36653----2.00	36681---50.00
36598---75.00	36626---75.00	36654----1.00	36682---10.00
36599----6.00	36627----5.00	36655----3.00	36683---10.00
36600----1.00	36628---10.00	36656----7.00	36684---10.00

We desire to call to the especial attention of our readers the unusually fine publication work which is being done by our friend and associate, Pastor Bernhard Goetze, in Germany. Gifted with an innate sense of fitness both as to content and form, Pastor Goetze has within the past couple of years produced the following, among other works: (1) his deeply spiritual book of daily devotions, in German, "Fuerchte dich nicht, glaube nur" (Fear Not, Only Believe); (2) the moving account of his life, entitled "Mein Gotterleben" (My Experience of God), both of these very beautifully printed and bound; (3) he continues the publication of his "Missionsbote" (Missionary Herald), a bi-monthly, now in its eighteenth year; (4) since his visit to America in 1950-1951, he has been publishing an interesting little quarterly folder, in English, entitled simply "Fellowship"; (5) the long-ago story of the home-going of his little son Oswald has appeared in a new German edition, entitled "Die Himmelfahrt eines 6Jaehrigen Knaben"; (6) he has added to his many tract publications a new one of singular beauty and effectiveness, "Frohe Botschaft" (Good News), in which black, red, white and golden pages, matched with appropriate Scripture quotations, make plain the way of salvation. We desire to support more generously this ministry of our brother's, and we ask your prayers to that end.